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# WATCHMAN!

STATESMEN, frequently, cannot settle their problems according to absolute moral principle; they often have to choose the lesser of two evils. General Eisenhower, for instance, cannot settle down and decide for all time whether war is right or wrong. He already has a war on his hands, whether he wants it or not, and he has to do something about it; not next week, or the week after, or in any indefinite period ahead, but tomorrow. He has to decide what must be done in Korea, not to mention that almost forgotten island of Formosa in which live a few million people whose future depends upon the General. If the President-Elect of the United States decided in terms of general moral principle that war under any circumstances is wrong, and acting on that decision ordered the immediate evacuation of Korea then undoubtedly he would condemn to death a million or so South Koreans, and create chaos in the delicately balanced forces of world-politics. The British Prime Minister, in terms of moral principle, cannot order the immediate evacuation of Malaya even if the principle suggested that, for then he would hand over to the communists in the jungle all those men whom the communists think unfit to live—and they are a goodly number.

The statesman has to decide what is to be done tomorrow morning in conditions which he did not design, and of which he need not approve. And upon his imperfect decision, so utterly imperfect in terms of major moral principles, will rest the further decision of the next morning, and the next. No slate is rubbed clear for him, it is criss-crossed with markings, indentations and scratches left for him by all the multitude of previous owners; and indeed the markings may be so complex and numerous that it may not seem of much consequence from which point he starts.

### The Dangers

The point that is likely to cause him the greatest anxiety in 1953 is not that of "aggressive imperialism" or the "perils of the cold war," but whether certain states can manage to remain standing up straight during the twelve months. If, for instance, Persia should topple over through internal causes, then someone will have to decide who is to put her on her feet again, and in what manner. General war would more likely follow from that decision than planned aggression upon the part of anyone. It is doubtful whether aggression is all that planned today. It is doubtful whether anyone has the necessary compulsorium or the lack of scruple to do so. Ignorance is more likely to cause war than first-class intelligence. There must have been many cold shivers in the Assembly of the United Nations, as well as much laughter, when the Assembly heard Mr. Gromyko accusing the Americans of gouging out the eyes of Koreans, and shipping Koreans to America for the purposes of atomic experiments. Cold shivers, that a statesman supposedly of the front rank, possessed the kind of intelligence—first-class, second-class, or no class at all—that made such accusations possible.

It is permissible to look on in troubled awe whilst Stalin answers questions put to him by an American newspaper, whilst, presumably, not far around the corner from the Kremlin is an American diplomatic representative (or even a British Ambassador) who would fall over himself to receive officially such answers, and be given the opportunity of asking: "What now, Mr. Stalin?" And, to add to the list of what is permissible, a faint shiver is allowed at the spectacle of an American security officer sitting in state on a French ship and examining the credentials of a thousand French sea-going men to decide whether they should be allowed to land in New York for a few hours. The name of the ship is *Liberté*.

### World Statesmen

The greatest security for the future is to be found in the fact that, after all, human beings have not got it in them to be the designing evil ones they sometimes make themselves out to be, or choose to see in others. The last of the real brood of Satan may have departed in the person of Hitler, and he could only act in his role because in the first place he had only Europe to play with, and a miserable misguided Europe at that. Most of the world statesmen of today have to think of the world. The capital of Korea is linked with Berlin, and Berlin with Pekin and Washington. Pushing the button of war means pushing a button into the unknown, the absolutely unknown, and only plain, blind human nescience will do that.

### Living with Crisis

It is permissible to suppose that, having come so far through so many perils during the past two or three years, the human race will have sufficient control of its own pulse to prevent a too rapid or too slow beat. Men will do much for ideals, they will do more to preserve the social organism in which they find their manhood. Nations do not easily or willingly commit suicide. As Adam Smith said, there

is a lot of ruin in a nation. There are many difficulties on the slates of statesmen, but the present generation have a great deal of experience in approaching them. One great year of crisis has closed, another is about to begin; but man can learn even how to live with crisis and master it.

## THE TASK OF LIBERAL CHRISTIANITY

**By Hans Schär**

*(Dr. Hans Schär is the pastor of a parish in Berne. The following article was translated by W. J. McEldowney.)*

Through the kindness of Swiss friends I have had the opportunity of reading the articles on Liberal Protestantism by young Swiss theologians that appeared in the Inquirer on October 11, 1952. I agree fundamentally with the views of my Swiss friends and colleagues; and if I accede to a request to contribute some ideas of my own, I do so only by way of supplement.

One aim of modern Free Protestantism must be, in my opinion, to broaden the basis of contemporary Christianity. Due, apparently, to its opposition to Roman Catholicism, Protestantism tends to base itself on a circumscribed number of principles. Roman Catholicism is, as it were, a kind of patchwork of contradictory elements, with components not merely from the Old and New Testaments, but also, in ample measure, from the religions, cults and philosophies of classical times. In many of the practices and views of the Catholic Church, heathenism has obviously undergone a joyful resurrection. Hence the Reformation felt committed to a kind of purification of the temple, leading in turn to iconoclasm[1]. This course should not, indeed, be completely reversed; but Protestantism—orthodox as well as liberal—seems to plume itself inordinately on its limitations. Christianity, in the course of its development, has unfolded a mighty plenitude of religious life, and in its origins it has practised a lively give and take with the religions and world-views of its environment.

Today, for example, the theology of Karl Barth seeks to correct this situation simply through one exclusive type of biblical exposition; not once does this theology take counsel of the plenitude of frequently diverse standpoints of the Bible itself. But is that not too narrow a basis? Albert Schweitzer has everywhere acted on a different plan. To his Ethics of Civilization he makes the whole wealth of western philosophy contributory; he compares the universal religions and their inner content with Christianity; he proves his thesis by apposite interrogation of Indian thought and the Indian world of ideas: he draws from comparative religion and from philosophical analysis material for the interpretation of the Christian faith; wholly untroubled by diversities of religion, race or historical development, he seeks truth wherever there is a possibility of finding it, thereby gaining a broad basis for his theological thinking. This, indeed, is the sole permissible method. It is one task of Free Christianity to make this inner wealth accessible and profitable to the man of today. The example of a Schweitzer, a Rudolph Otto and of many others must constrain us and point the way.

### Man and his Soul

Today a second task is before all constituted by the problem of the relation of freedom to the modern tendency to look at man in the mass—the challenge to make Christianity effective in the inner spiritual education of man. Albert Schweitzer expressly seeks in his Ethics of Civilization an ethical principle that can supply the foundation and serve as a guide for both individual and social ethics, facilitating decisive reactions both to the environment and its pattern and to oneself, one's own personality. Here he touches upon a most important point. The western man, with his interests, is today turned almost exclusively to his environment, and through science and technology he has achieved a great success that should in no wise be belittled or despised. But for that very reason, our second task has been neglected and slighted—the cultivation of human personality and its individual ethic. Man must come to terms with his soul, and finish the creation of his personality. Otherwise, in spite of our tremendous gain in the directing of natural forces and in shaping our environment, we face destruction because of our lack of an inner life. The atom bomb shows that very clearly, for what does it mean in the hands of criminals, madmen and barbarians? Surely, nothing else than total annihilation.

The Swiss psychologist, C. G. Jung, has, as one concerned in the healing of souls for a whole lifetime, again and again demanded an intensive and conscious coming to terms with one's own soul, and has studied the way to reach that end: as a practical psychotherapist he is therein at one with the ethical thinker, Albert Schweitzer. Both know clearly that it is for humanity a decisive problem, whether it can, alongside the social ethic, create an effective personal ethic, whether it can, alongside external civilization, create a corresponding culture of the inner life. The fact that, at least in the German language, works on practical theology, written from the Free Christian point of view, are so rare, shows that here great tasks remain. Free Christianity can make a contribution towards the overcoming of this emergency if it recognises and accepts its mission.

[1] A dislike of image worship.

## COMMENT

### Unitarian Sociology

IT IS good news to hear that the General Assembly has, through its Social Service Department, set up a small commission to inquire: "Is there a pattern of Unitarian sociology today?" The last inquiry into Unitarian sociology that I read provoked the prayer—'Heaven protect us from our friends!" It was Dr. Hnik's *The Philanthropic Motive in Christianity* which, except for a very few pages devoted to J. H. Thom and one or two other English Unitarians, gave the impression that the only contributions of Christianity to sociological doctrine and practice since the Reformation worth considering were those associated with the names of W. E. Channing and Theodore Parker. Much as I admire those great teachers, I can't help feeling that the researches of Principal Raymond Holt and Dr. H. McLachlan provide the basis for a much fuller treatment of the Unitarian contribution to sociology from the English standpoint; whilst at the same time there is no harm in admitting that other more orthodox Christians have made their contribution—for example, those Methodist class-meetings which are said to have been the original inspiration behind the Labour Movement, and Charles Kingsley and his friends. It will be interesting to have inquiries on these subjects brought down to our own time.

### The Prevention of Crime

AT Geneva the representatives of European countries have been meeting under the auspices of the United Nations in a Conference for the prevention of crime. Similar conferences are to be held by the Asian and American regions, and all three conferences will send their recommendations to the Assembly.

This constitutes a new branch of the activities of the United Nations, which may prove important alike for the interchange of ideas and the limelight which will be thrown on failure to reach a civilized standard in the treatment of crime. In many countries, the absence of bail on remand and of the security of *Habeas Corpus* frequently condemn innocent men to spend lengthy periods in gaol before they are tried. The European Conference has adopted a system of regulations applicable to untried prisoners, but it does not follow, of course, that this will be quickly put into force by countries whose practice is below standard.

It was interesting to hear that the proposals introduced by some in this country to reintroduce flogging were privately regarded as retrograde by the members of the Conference. It is not often that the case for flogging has been so neatly answered out of the mouth of a supporter as when Lord Goddard remarked in a recent case where two boys were tried by him for a serious offence, that they would have behaved better if

they had had "a good larruping." It turned out that those boys were the children of a retired sergeant-major who was in the habit of using frequent corporal punishment. The letter from a city Recorder which recently appeared in *The Times* contained, to my mind, an unanswerable proof from police sources of the value of preventive detention in dealing with serious crime, and it emphasises the necessity of immediate action to implement the new policy by the provision of suitable prison accommodation.

### Tito's Visit

IT is difficult to see any reasonable motive in the opposition to Tito's visit to London. Much that has occurred in Yugoslavia may be deplorable, and the present regime would be obnoxious to a majority of the citizens of Britain, but nothing seems to be achieved by cutting off all relations with that country. At present much of the agitation against the visit is owing to the alleged persecution of the Roman Catholic Church. It is difficult to get at the whole truth in this matter, since in the past that Church has often considered itself to be persecuted when it has simply been put into the position which Free Churches in this country gladly accept; but whether the persecution be real or imagined, the same logic that the Roman Catholic authorities use to decry the coming visit would equally forbid our having diplomatic relations with the Republic of Colombia, since, as the *British Weekly* has been busy pointing out, there has long been in that country a vigorous persecution of Protestant sects.

I have lately been re-reading E. Estorick's *Stafford Cripps*, one of the most interesting parts of which concerns Cripps's work as ambassador to Russia. He complained that the attitude of a large part of the British upper classes to Russia was, on the whole, such as would make it impossible ever to have any reasonable agreement between the countries. "Acts that were overlooked in the Tsarist regime are emphasised and magnified as cruelties, etc., in this one. I should not object if there had always been an equal condemnation of methods. There hasn't, and it is purely a political consideration as to whether the methods are overlooked or condemned. It is all so dishonest and so disgustingly self-righteous." These words are worth taking to heart, for if they are not, then the iron curtain is due to be slammed down over a still wider stretch of Europe.

### Wesley and the End of the World

THE world has rarely seen a stranger situation in the long history of man's exploitation of the world's mineral wealth than the unparalleled change that has occurred during the last decade in the value of the metal uranium. Up till a few years ago, uranium, apart from being used to a small extent in the decoration of pottery, was of value only because it contains one gramme of radium in every three tons. The development of atomic energy has given uranium a high value in its own right. The result is that £40m. is in process of being expended in South Africa for plant capable of extracting the metal from its ores; comparable sums are being spent in Canada to exploit the ores at Great Bear and Athabasca Lakes; in Australia, the erection of a £7m. plant at Broken Hill is under consideration. The most extraordinary thing about this development is the great risk that in a very few years all this productivity may have lost its use. Nuclear fusion might make present methods of obtaining atomic power out of date; but quite apart from such a development, apparently, the more readily procured thorium might yet be found to be more suitable than uranium. In the meantime, governments, in order to justify such great capital development, have to purchase their supplies for long periods ahead.

We live in a strange world; but, so far as the individual is concerned, it is possible to over-emphasise his frustrations and uncertainties. I was reading, a few days ago, some passages from Wesley's *Journal*, and was particularly struck by the fact that when he visited Bath and inspected the great building developments at Landsdown Crescent and elsewhere, he could think of those great glories of 18th century architecture only as providing fuel for the final conflagration that was to usher in the day of judgment. That was a prospect that must have been even more disturbing to many earnest souls in past generations than the coming of the atomic age can be to us. *Commentator.*

## CHRISTIAN IDOLATRY

**By G. D. Sempill**

The fact is becoming rapidly more inescapable that Christianity is not the final truth. It is not unique. This is not written in any spirit of jubilation or in the zest of denigration but in a desire to face the world, not as we should like it to be, but as it is under prevailing conditions.

One circumstance which makes this age different from all which have preceded it is that communications have become much easier. The world is now more clearly recognised to be one than it used to be. It is easier now to know what is going on in other parts of the world and among other people, and it is no longer possible, except for the very myopic, to shut our eyes to the fact that Christianity, for so long paramount in this country, is not the only religion which it is possible for honest and intelligent people to hold sincerely. The impact of science is, of course, having the same effect on the other higher religions and philosophies — the effect of showing that none is unique. But, none being unique, the demand of the modern scientific mind is that all, Christianity included, shall be subjected to free enquiry and comparison and their claims to truth defended in open debate.

To many Christian apologists such a demand smacks of *lese-majestie* and they argue thus: "We possess a body of truth which is not amenable to proofs or laboratory tests but which gives us sure and certain knowledge that Christianity is the highest religion of all." But to that argument the modern scientific mind replies, "That may very well be so, but other religions make precisely the same claim and we want to know which is right. If numbers are anything to go by, Christians could readily be outvoted by Moslems, Hindus or atheists."

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It is a challenging situation which will require to be met with more than heat of asseveration. It is a disservice to Christianity, the Church and the Churches, to ignore the challenge or pretend that none exists, but it seems to be that the only people who cannot or will not see and face the facts are those who remain inside the Churches. For it is not alone people who wish harm to Christianity who are accepting the evidence that its uniqueness can no longer be truthfully asserted. Professor A. J. Toynbee and Viscount Samuel are only two among many eminent scholars who have no animus whatever against the Church. They give full value to its position and, one feels, might conceivably stretch a point in its favour, but their intellectual honesty precludes the attribution of uniqueness to that position. There are others, less scrupulous, who bluntly declare that the Church is a fraud; and there are the masses of the indifferent and the disillusioned who, from outside the Church, barely conceal their scorn. It is a weakness, shared by ostriches and some humans, to see only what we want to see, but yielding to it puts churchpeople in much the same kind of position as that of a harmless psychopath to whose views his friends defer, not out of conviction but out of pity.

To hold the Church to be unique is, when you come to think of it, a species of idolatry, of worshipping human power, for it is impossible to look back on the past history of the Church and of the Churches without acknowledging that there has been more of the human than of the divine in their make-up. On the other hand, to admit that the Church is not unique, not free from human frailty nor immune from human suffering is to make of it an instrument more fit for God to use. Christianity can prove its superiority to other religions to the extent that it learns to put God before itself.

It is human, however, to cling even to the shadow of power, and the thought that Christianity may now be compared on equal terms with other religions to which Christians have hitherto condescended is very distressing to many devout souls. Two world wars have shown us what can happen when Christian principles are abandoned, and it is feared that if Christianity be put upon a par with Islam, Hinduism and atheism those Christian principles and values will not long survive. To such pessimists it seems that the sooner the hydrogen bomb puts an end to human life on earth the better it will be.

Some such views are quite sincerely held by some of the few churchmen whose eyes have been opened to what is going on; but their eyes have not been opened quite wide enough. There are a few considerations which it may be helpful to bear in mind.

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1. It should not be forgotten that the two world wars were not the first occasions upon which Christian principles and the teaching of Jesus have been abandoned: there were many years in which they were very decidedly abandoned and abandoned by the Christian Church itself, which did things to human beings in the name of Christ which were not surpassed for horror by a very great deal of what happened in the two world wars. Yet Christian principles survived.

2. Christian principle still survives — though sometimes where least expected. Again and again the present writer, both in military and civilian life, has been gladdened by proofs that Macneile Dixon was right when he wrote in *The Human Situation* (p. 205): "There are lovable scamps, of whom the world is full, who astonish us by doing magnificent things of which their virtuous neighbours are quite incapable, exhibiting a self-sacrifice or a cheerfulness in adversity, or in face of death, which saints might envy . . . ." Is that spirit to be repudiated as sub-Christian because few of those who possess it can recite the creeds? Whatever may happen to dogmatic theology it is faithless to fear that Christian principle will not survive.

3. Because dogmatic religion has in the past brought in its train inestimable benefits to mankind, are we, for the sake of those benefits, to continue to believe, in their traditional form, such dogmas as modern knowledge renders it dishonest to accept? That would be suspiciously like making the end justify the means. Moreover, it may not have been the traditional dogmas of themselves which brought about those benefits: more likely it was that spirit of truth which the dogmas were supposed to express but failed to contain — the ever new wine which it is ever injudicious to put into old bottles.

4. It argues little faith in God or in the truth of Christian principles to doubt that they will survive comparison with the principles derived from any other religion, philosophy or ideology. There is still wisdom in the advice of Gamaliel: "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." Traditionalists may dread the piercing light which modern knowledge and the closer unification of the world are shedding upon old dogmas and creeds, but it is not for those who speak in the name of Jesus to follow their example.

There it is that perhaps we have the crux of the matter: in whose name is it that the case of Christianity is to be stated against those of other religions? Christianity being acknowledged not to be unique, the attitude of "My religion, right or wrong," is not likely to make a favourable impression upon intelligent judgment, but if it is to be in the name of the Pauline, traditional Christ that the Christian case is to be argued it is doubtful if it will receive much more ready acceptance. There are so many mythological elements wrapped round the Pauline Christ that impartial judges, and judges biased perhaps against Christianity, are likely to see him in little more than a cardinal feature of many religions — the deification of its founder. If, on the other hand, it is to be the Christ "after the flesh" in whose name the case will be stated there is, it has to be admitted, woefully less than we should like upon which to found an argument, but even such little as we possess with certainty is more adequate to human spiritual needs in modern times than what any other religion or ideology can produce.

That, of course, is what is to be proved. The result can be faced with confidence and no harm will be done if much of the dross of past ages be consumed in the fire of conflict. The rule, not of the Church or of any Church but of God, upon earth is the target. Is there a better than Jesus to direct our aim?

# AN OPEN LETTER TO A CANON

**By Arthur Peacock**

My dear Canon,

I HAVE been reading your latest book, "The Church and The Artisan,"[1] in which you consider the great problem which Christians face today because of the great gap that exists between organised religion and the common man. Your book is addressed primarily to members of the Anglican Communion, to which you belong, but you rightly state it is a problem challenging the whole Church.

Your book title uses the nineteenth century word "artisan" to cover the vast army of men and women whose livelihood depends on their weekly wage packet.

You describe the artisan as "the man nobody knows." That you understand him but little is shown by the extraordinary picture which you portray.

Let me quote some of the things you say of the worker — for that seems to me a much better expression to use:

"Thought and reflection are not needed for the work he does, so at work others think for him and he does not, and, for the most part, should not think for himself. If he did, productivity would suffer. His thinking is done for him by the new class officials which mass production has caused to be born, the industrial psychologist, the efficiency expert, the productivity planner. They do the thinking and they provide the incentives."

In view of this, I suppose it is not surprising to find you proceeding to suggest that the worker is only happy when in crowds, that he is all too ready to absent himself from work, to get caught up in unofficial strikes, that he is suspicious of his trade union officials, and concerned more in getting than in giving.

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As I read your pages, I wonder where the workers you describe live. For thirty years of my life I have worked among those about whom you write; as social worker, trade union official, and now as minister. It amazes me that you should ask:

"What is the real reason why his young men delight to prowl the streets at night howling doleful songs? And that sudden crowd of tired workmen who pour on to the railway station platform in the early evening and wait, so still, so expressionless, saying never a word to each other, for the workmen's train, what is really passing in their minds? Their faces are drained of all emotion, and they go through all the motions of automata. They look like robots, but they are not, and so they carry with them a vague and very irrational but real sense of potential menace. They would probably be amazed to be told it. But the artisan in crowds does convey this sense of disquiet. More than that, he always has."

My dear Canon, you exaggerate.

Are the men from the pit who spend their leisure hours in chapel and lodge choirs like this? What of the thousands of workers who participate in the activities of voluntary bodies like the WEA, the Co-operative Guilds; who run working men's clubs, local trade union branches and who engage in all manner of interesting hobbies when the day's work is done?

What amazes me very often is the zest such men get out of life, the colour and comfort they bring into their own drab houses by decorating and making things in their spare time; by the loveliness of their gardens.

I know many of them don't go to church. But I would suggest there is a gap too, between the Church and all classes, not only between it and those you call artisans. There are many churches with an active laity recruited from the workers.

Again, I would ask: if the worker is as dull as you suggest, how comes it he and his mates have built up the great trade union movement of this country? That vast task has not been undertaken for them. They have done it themselves.

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I agree that in these early days of the Welfare State some sections of the community have suffered. But, it is an

[1] *The Church and the Artisan Today, by Canon Roger Lloyd* (Longmans, Green, 4/6)

exaggeration to suggest that the loss sustained by "middle, professional and upper classes" is comparable with the poverty the artisan knew in the past.

You call attention to the forms of abuse and exploitation to which the Welfare State lends itself and you make this surprising comment: "if it is necessary to believe in the Welfare State it is necessary also not to believe too much in human nature." Your view is that those who administer the Welfare State have need to show more awareness of the doctrine of original sin.

What next? I would suggest, my dear Canon, that lack of faith in human nature, a tendency to think everyone is out for himself, an all round feeling of mistrust and suspicion, are unhappy features of contemporary society. Betterment will not come either in personal, social or international relationships until a deeper trust among individuals and nations exists.

I cannot feel the artisan who picks up your book will feel an urge to attend worship. My feeling is that he will draw attention to what you say in order to emphasise his frequent argument that the parson is "the odd man out."

Yours—"A PARSON"

## PHILOSOPHY—NEW OR OLD?

**By John Rowland**

PROBABLY most readers who have some knowledge of the development of European literature since the end of the war in 1945 will be acquainted with the vogue of a philosophy awkwardly called Existentialism. Primarily through the work of the French novelist and playwright, Jean-Paul Sartre, this philosophy became quite fashionable for a time; nowadays it appears to exert less influence than it did—at any rate in its atheistic form. But such other writers as Jaspers, Marcel, and Heidegger—in effect Existentialists—are still widely read.

Most of what has been written about this philosophy (a philosophy which is very difficult to define, since it is more a matter of an attitude of mind than of an actual doctrine) has been pure propaganda, either for or against. Mr. Hector Hawton's book, *The Feast of Unreason* (Watts, 15s.), is noteworthy for the fact that it contains a fairly judicial assessment of the Existentialists, seeing their origins in Nietzsche, Pascal, and Kierkegaard, rather than in the fashionable writers of today. Mr. Hawton can assess these people judicially, because he is not tied too firmly to any particular attitude of mind himself. Existentialists may be Christians or may be atheists, which makes a modern humanist and rationalist assessment of their work possible and desirable.

Of course, Mr. Hawton shows some of the familiar prejudices of the modern rationalist, but open-minded readers will be able to make allowance for these. Yet the "party-line" rationalist will not approve of all he has to say. For instance: "The test of rationality is not *what* a man believes, but *how* he reaches his conclusions." But at the same time there is to be seen in his approach the familiar rationalist suggestion that man's salvation lies in his own hands. "The rational application of knowledge could alleviate much unnecessary suffering." This is true enough; but the fact remains that it has often not done so—the religious person would say because of a tendency in the heart and mind of man to put his own interests first and the interests of his neighbours second. Selfishness is endemic, and only a religious basis for belief can do something to improve this. Of course, the rationalist like Mr. Hawton cannot admit anything of the kind. "The natural tendency of the human mind to restore itself to health, to heal its diseased parts, to seek balance" . . . that is a phrase which perhaps gives as well as any brief quotation can give, the flavour of the rationalist orthodoxy of our day.

The chink in Mr. Hawton's intellectual armour shows elsewhere, however. When discussing A. N. Whitehead's comparison of science and poetry, and the learned professor's suggestion that poetry reaches a new depth which science does not know, Mr. Hawton remarks: "Let it be granted that physics deals with an aspect of nature; but the same can be said of poetry. If the scientist isolates certain features of experience, so does the poet—quite different features. Why, then, should they quarrel?" If one substitutes the word "religion" for Mr. Hawton's word "poetry," one has a perfect answer to the rationalist argument.

In this, as in so many other things, Liberal Christians will feel that their position is more acceptable than that of either the rationalists or the more orthodox. If anyone doubts that, let him read another new book, *Belief in Action*, by K. N. Bell (Bell, 8s. 6d.). It may perhaps be a little unfair to contrast this book of literary remains by a one-time Fellow of Balliol, who took Holy Orders late in life, with a considered volume by an alert writer still in middle-age. But Mr. Bell, though he accepts "the Majesty of God and the Dignity of Man," seems to hold that this is shown only within a fairly narrow sphere. "Not any religion, but *the* religion," he says (italics his own), *the* religion meaning the religion of the Anglican Church.

Indeed, when one considers the attitude of the agnostic humanist and the attitude of the orthodox Christian, one begins to sense that they are both limited. Only the Free Christian, the Liberal Christian, can take what is best from both extremes and incorporate them in a satisfactory whole. And our job today is to bring that home to as many people as can be induced to listen. Only by persuading people that we have a message of wider application than that of either Mr. Hawton or Mr. Bell can we play our part in the world of thought and action.

## "FIRMLY BOUND, FOR EVER FREE"

**By G. Randall Jones**

One of the largest Free Church communions in this country has just issued a new and revised edition of its Hymn Book. The book includes Samuel Longfellow's well known hymn, "Holy Spirit, Truth divine," but with a very significant alteration. Longfellow wrote: "Be my Law and I shall be firmly bound, forever free." The revisers have rendered it, "Be my Law and I shall be firmly bound, yet ever free."

Rightly or wrongly, Unitarians have taken many liberties with "orthodox" hymns, altering the original wording to suit their point of view. Therefore, they cannot complain if their hymns are altered to suit an "orthodox" point of view. But the alteration in Samuel Longfellow's hymn challenges our attention. At first sight, it seems a trivial alteration, involving only the substitution of one small word. In reality, it is not trivial—it goes to the roots of what is probably the most fundamental conception of the present age.

### Freedom and Loyalty

What do we mean by Freedom? Long ago, Charles Kingsley pointed out that there were two meanings—the false, where a man feels free to do what he likes, and the true, where he feels free to do what he ought. If we adopt the latter meaning, which is the true meaning, we realise that there is no opposition in being free and being bound by ties of loyalty to the service of a noble cause. In that case, instinctively, we echo Longfellow's words, "Firmly bound, forever free."

But if we think there is some sort of opposition between "freedom" and "loyalty," if at the back of our minds there lingers some traces of the idea that "freedom" means freedom to do as we like, we may try to reconcile the apparently opposing ideas of "freedom" and "loyalty" by paying homage to both ideas. We do this, or think we do it, by asserting that we are "firmly bound, *yet* ever free."

Longfellow's insight was more profound, and more in touch with the needs of the present hour. He realised that the ideas of "freedom" and "loyalty" were not opposed; they were complementary. So, boldly, and with no sense of uttering a paradox, he declared that he would be "firmly bound, forever free." Free because bound, and bound because free!

### The Challenge of Communism

So, in this present hour, as we confront the challenge of totalitarianism, we cannot hope to meet it successfully unless our conception of freedom is akin to Longfellow's. We must put out of our minds all traces of the notion that freedom is an easy option, absolving us from the claims of loyalty. We must bring to the defence of freedom a loyalty as intense and as passionate and as ready for sacrifice as the Communists bring to the defence of their system. "The price of liberty is eternal vigilance." The only way by which we can be "forever free" is by being "firmly bound."

In the religious sphere, the challenge of highly-organised and dogmatic systems runs parallel to the challenge of Communism in the social sphere. What can we do about it? We must emulate the dogmatists in their loyalty, though not in their dogmatism. A Unitarian Church is a "free" Church, in the sense that it bears witness to the principle of freedom, and therefore the only people who are "free" to stay away from it (apart from the sick, those living at a distance, and others having reasonable cause for absence) are those who do not whole-heartedly belong to it—that is, those not bound to it by the claims of loyalty.

### The Wearer of the Livery

It is significant that the words "livery" and "liberty" are closely akin. They come from the same Latin root, and have similar meanings. A "liveryman," in the technical sense, is a freeman of the city who is entitled to wear the livery and enjoy all the other privileges of his trade-gild. A freeman! True freedom does not mean freedom to do as we like, or even to think as we like. It means (among other things) freedom of access to all the relevant information, so that by taking pains we may come to think as we ought to think. It means freedom to put on the livery of a noble cause, and to serve that cause with passionate devotion. Only he who wears some worthwhile livery knows the full meaning of liberty. Only he who is "firmly bound" can be "forever free."

One of the great tragedies of our present situation is that vast numbers of people are denied freedom of access to all the relevant information. They hear only what their leaders think is good for them to hear. They cannot think as they ought, because much of the raw material for accurate thinking is deliberately withheld from them. Whether it is the *index expurgatorius* of the Catholics or the broadcast censorship of the Communists, this withholding of information is one of the primary causes of the present state of the world, where all peoples long for peace, and all peoples walk in fear.

### Hush it up!

First, and foremost, we must have free access to all the relevant information. Next, we must be free to use the information for all it is worth. Some shrink from this freedom. There is the story of a scientist who gave a lecture on Evolution to a Bible Class. The leader of the class was a fundamentalist and, at the conclusion of the lecture, it fell to his lot to lead the class in prayer. Thus he prayed: "Lord, grant that what the lecturer has said this afternoon isn't true. But if it is true, Lord, then—*hush it up!*"

A few days ago it was reported that the Southern Baptists (of U.S.A.) had protested against the new (American) revised edition of the Bible. They were dismayed at what they found therein. They want to hush it up. So, too, the Catholics with their *index* and the Communists with their censorship are pursuing a hush-hush policy. Will they prevail? The answer depends on us. If the cause of freedom is to survive, we must serve it with a loyalty which will out-think and out-match the dogmatists and the dictators. We must be "firmly bound" if we are to remain "forever free."

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**NEXT WEEK**—The Social Service Department of the General Assembly of the Unitarian and Free Christian Churches are publishing a special supplement in the Inquirer. It will be a twelve-page issue.

## CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### The Christ Ideal

SIR,—I am troubled by the manner in which your pacifist correspondents stress one part—and one part only—of the Christian ethic. Christ had much to say about conduct besides that of war. He told his followers to return good for evil; he had much to say—or to imply—that is difficult about sex; his whole teaching suggested that living in respectability in suburban surroundings was not perhaps the highest reach of the spiritual life. He had much to say—or to imply—about taking care of the morrow. Christ had no bank balance and no investments. It is a question of the gravest importance whether one has the right to stress one part of the ethic without being prepared to take up the whole—particularly when the one part does not require much sacrifice from those who stress it. It is surely reasonable to take the whole Christ ideal and interpret it in the realities of everyday life. We cannot all, for instance, lead a wandering life and take no care for the morrow. We cannot all—and neither do we—return good for evil in our penal dealings with those who break the law. We simply have no intention of doing so. And we have no intention of leaving our houses in the name of spiritual endeavour. We do what we most bravely can with the spiritual ideal.

It seems to me to be wrong also to go back to the dubious twilight of the first two centuries of the Christian era and take, or try to take, from those, standards of conduct about war that don't touch anywhere the problems we have to deal with. War will be ended, like many other terrible social evils, when we have the courage to look a fact in the face when we see it and do something spiritually real about it.—Yours,

*London.* *Roger Greenfield.*

### Protest

SIR,—I do not recall ever having read a more offensive and ridiculous article than that by Mr. Keith Treacher in the current issue of the Inquirer.

Some of it does not even make material sense, let alone spiritual. Historically and mythically, if ever there was a child who was *not* "wrapped in cellophane" it was our little Master, Jesus of Nazareth.

Also, the one adjective applied to the three kings is "wise"—they were certainly students and unlikely to undertake such a journey on the strength of anything "threadbare"—which seems an apt word to describe this lamentable article, before trying to forget it.—Yours,

*Heathfield, Sussex.* *Christine Poultney.*

## NEWS REVIEW

### A GREAT WORK DONE

There was a spirit of much gaiety at Park Street Church, Hull, on Saturday afternoon, December 13, and rightly so.

In 1941 an incendiary bomb burned out the large upper schoolroom and church hall and opened the large room on the ground floor to the sky. The church was also considerably damaged by blast. Temporary repairs to the large ground floor room were carried out in 1946 and final repairs to the church itself were completed in 1948, though services were held there six months after the bombing. During this difficult period, money for carrying on and meeting extra expenses was raised by special efforts. The biggest job was the rebuilding of the hall and it was for the opening of this that a cheerful and goodly company had gathered. Dr. Mortimer Rowe—well acquainted with the war damage suffered by the churches of the whole Assembly—honoured us by coming north for the occasion. His friendliness and understanding greatly cheered us, and he said that we could now resume those social activities without which church life was not complete.

Mr. L. H. Walker presided at the opening meeting. He was supported on the platform by the minister and Mrs. Philipson, Mr. C. M. Strachan, senior trustee, Mr. C. H. Pollard and the church officers, three representatives of church societies, who said a few words about their hopes for future activities, and the architect of this lovely hall. The rector of Holy Trinity Church, a Presbyterian minister, a representative of the Society of Friends and the Jewish Community brought most cordial greetings, as did the Rev. Dudley Richards, representing the Yorkshire Union. Mr. Philipson offered the dedicatory prayer, and in a later speech expressed joy for the new opportunities opening out to the school and church. Mr. C. H. Pollard reported that in the last few months £680 had been raised, chiefly by present and past church members. The General Assembly

# THE CALENDAR OF THE CHURCHES

## SUNDAY, JANUARY 4, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, ——
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaborough Road, 6.30, ——
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Dr. D. C. ARTINGSTALL
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. A. BOWDEN
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. H. H. CHEETHAM, 6.30 Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BERTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BERTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Mr. S. R. BUTLER, 6.30, Rev. HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street. 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. ETHEL KAY
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Supply
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENBIGH HILTON, 6.30 Mrs. MURIEL HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, ——
HORSHAM, Worthing Road, 6.30, Rev. J. MARTEN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON

IPSWICH, Friars Street, 11, ——. BURY ST. EDMUNDS, Churchgate Street, 6.30, ——
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER

KENDAL, Market Place Chapel, 11, Mrs. E. A. DUCKENFIELD, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vaseena Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUNRO
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. R. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PRICE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JAMES NICHOLSON
LONDON, Bolton, Ellis Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BELLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSLING
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MONTAGUE REES
LONDON, Highgate Hill Unitarian Church, 11, Rev. W. M. LOWE
LONDON, Hoxton, Hyde Road, 6.30, Rev. R. W. STEPHENS
LONDON, Islington Unitarian Church, Upper Street, Freston Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11 Rev. V. FOX
LONDON, Lewisham, Unitarian Church, High Street, 11, Mr. F. H. MILLER, 6.30 Rev. E. G. LEE
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. I. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Rev. P. HUMPHREYS
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 First Sunday in the Month)
LONDON Theistic Church, 28 Bell Street, Edgware Road, Services Suspended
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30 Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENBIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. HENRY TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-Cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR

SALE, Atkinson Road, 11, Rev. WILLIAM DYER
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSSE
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD

TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKI
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 6.30, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

### AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

### CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JAMES A. CRANE
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

### NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

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CAPE TOWN, Host Street, 11, Sunday School, 7, Service, Rev. MAURICE C. RATTER

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## Marriage

ARMSTRONG—WHITEMAN—On December 24, at Old Meeting House, Coseley, by the father of the bride, Frank Armstrong to Ruth Crabbe Whiteman.

## Death

JACKSON—On December 19, at Sidmouth, Frances Lucy, aged 76 years, very dear wife of Percy R. Jackson, formerly of Leeds.

## Change of Address

Rev. W. C. NEWTON, The Parsonage, Winslade Road, Sidmouth, Devon.

The Secretary of the Lancashire and Cheshire Minister and Widow's Fund: The Rev. FRED COTTIER, 42 Windmill Lane, Reddish, Stockport.

## Thanks

Mrs. Haworth and her son are grateful for the many expressions of sympathy they have received in their bereavement and ask that this acknowledgment may be kindly accepted.


## Holiday Accommodation

"Best winter climate"—town brochure free; also our own (21 illustrations). 5½ to 6½ gns. including "extras," i.e. gratuities, early tea, heated bedroom (C.H. throughout). Twin Beds; Slumberlands; 2 Lounges. Congenial private hotel (rec. by Unitarians, also members Rotary, Toc H, W.V.S., etc.). Convalescents welcomed (breakfast in bed). NORMANHURST, Sea-front, St. Leonards, Sussex. Best position, opposite covered walk; 3 mile promenade. Near Sun-Lounge (orchestra daily); curative baths. 'Phone: HASTINGS 4784.


had promised a total of £300, but another £600 was needed to complete our share of costs.

A long list of apologies was read, together with delightful and encouraging messages from two former ministers—the Revs. F. Heming Vaughan and A. H. Lewis. We were also much heartened by letters from the president and secretary of the Assembly, assuring us that they and the whole Unitarian Community much appreciated the way in which this congregation had stood up to the serious handicaps of limited premises and the continued financial drain for repairs, etc.

After tea, a concert of outstanding quality was given and included items by the school and other church societies.

Dr. Rowe graciously stayed over for the Sunday evening service and spoke appropriately on worship and its central place amid the activities of church life.

A working party of younger members have undertaken the big job of cleaning and painting the whole of the ground floor—seven rooms—with satisfying results.

We are facing with good heart the final stage of our war damage replacements—that of raising the necessary financial balance. *A.J.*

**Women's League: S.E. Wales District:** A most successful rally of the members of the S.E. Wales District League, together with a meeting of the Central Committee, was held at the Unitarian Church in Cardiff in October. Many of the members had come long distances, quite a number coming from the Welsh-speaking churches of Carmarthenshire. Some of the Central Committee, being delayed by fog, had a long and difficult journey. But the warmth of the welcome and the singing of the congregation of 160 in the beautiful service conducted by Mrs. Mitchell will never be forgotten. Miss Thomas, the President of the District, cordially welcomed all the visitors during the tea interval and Miss Stevenson, introducing the members of the Central Committee, said how glad they were to be present and hoped that by this meeting the sense of co-operation in a great movement would be increased. At the evening meeting, the Rev. C. Harris (formerly minister of Aberdare) reminded us of what our church can mean today and addresses then followed by Miss Lloyd, of Pontypridd, on "The Challenge of Social Work in the mid-20th Century" and by Miss Stevenson on "Liberal Religion in Action," both addresses showing the need for the liberal and humanising elements in our religion in a very materialistic age.

At the business meeting of the Central Committee on the following morning, members of the S.E. Wales District Committee attended and were asked to speak on their difficulties. Mrs. Mitchell then congratulated the District Committee, and especially Mrs. James, on the great success of the rally, undertaken with many difficulties and thanked them most cordially on behalf of the visitors for all their generous hospitality.

**Chatham:** David Cole, the boy soprano of the "Ring Round the Hearth" Broadcast of Carols on Christmas Day, is a junior member of the Church of the Great Companions. David was trained by his mother, Mrs. Kate Cole, organist of the Chatham church.

**Croydon:** On November 29 the annual bazaar was held at Dennett Hall and a crowded gathering of workers and well-wishers was honoured by the presence of Dr. Dorothy Tarrant, the President of the General Assembly, who performed the opening ceremony. The financial result was exceedingly gratifying, for the record sum of nearly £167 was raised.

On December 14 we celebrated the 82nd anniversary of the church. The service was conducted by Rev. H. H. Cheetham, the assistant secretary of the General Assembly, who preached on the theme "Many members but one body." In an inspiring message, he reminded us that God works not only through prophets and saints but through ordinary men and women. We are greatly encouraged by Mr. Cheetham's visit and by the presence of a good number of our younger friends.

**Ipswich:** A Sale of Work, organised by the Women's League under Mrs. Haworth's leadership, was held on December 10, with the object of augmenting a fund for new heating apparatus and for organ repairs. Mr. G. T. Moss was the opener and the sum of about £22 was raised.

**Kendal:** The Sale of Work opened by Mrs. Currer-Briggs was a great success, the amount raised being over £100.

We regret that our minister, Rev. C. A. Piper, is in hospital suffering from pneumonia, but the services are being carried on through the generous help of local friends. We are glad to report that Mr. Piper is on the mend, although it will be some time before he is able to resume his duties.

## Lilian Underhill

Her many friends will be sorry to learn that Miss Lilian Underhill passed peacefully away on December 16.

Miss Underhill was a daughter of a founder member of the Lodge Road Unitarian Church, West Bromwich and, apart from a brief sojourn in South Africa, she had worshipped there all her life. She was a most loyal Unitarian. Never forceful, she nevertheless made her presence felt in a quiet manner and was, so to speak, always "there." Her observations and views were bluntly expressed and one knew that they were sincere. She was greatly respected in our little free Community, both as a supporter and a friend. Miss Underhill was something increasingly rare in our violent and rude times—a most gracious lady. All at Lodge Road count it a genuine privilege to have shared many of her worshipping hours and to have counted her among their friends.

The funeral service was conducted at her home on December 19 by the minister, Rev. K. Treacher. *K.C.T.*


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